

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

No. 20. Vol. XXX.

Saturday, May 16, 1868.

Price One Penny.

FAMILY GOVERNMENT.

—o—

The topic of family relations, and especially the relations between the sexes, has for some time past attracted unusual attention in the world. Never was there a time when the subject more needed careful and universal consideration. Society is gradually asserting its freedom from the laws and restraints which once bound it, and shaking itself loose from the old fashioned "proprieties" which formerly regulated and kept it within certain limits. Parental and marital authority are both dethroned, and family government has become democratic instead of patriarchal.

The spirit of personal liberty is running to such excess, that all restraint is getting irksome, and obedience is esteemed a mark of weakness. Young people—mere boys and girls—consult their own inclinations without regard to the wishes of their parents. The "governor" and "the old lady" are considered "old fogies," to be hoodwinked and cajoled, or laughed at and defied. Connections with the opposite sex are formed in this spirit, which

continues in the marriage relation,—the wife resisting all authority in the husband, it is reproduced with increased influence in the offspring, and manifested widely in rebellion against all regulations and restrictions, whether of the family, the Church, or the State.

No nation can continue in a condition of prosperity whose family relations are in disorder, for nations are made up of families, and if the constituent parts of a community are in discord, there can be no harmony in the State. Excess of independence leads to licentiousness, and licentiousness to weakness and destruction. When, as a rule, parental authority is despised and family ties are disregarded, we may look for rebellion against the government, and the ultimate downfall of the nation. These evils are widespread, and are obtaining greater hold of the hearts of the people every year. The records of the Divorce Courts in England and America would reveal a disregard of parental authority and matrimonial cove-

nants so extensive and determined, as to fill us with wonder and disgust, and their disclosures are only straws to show us which way the wind is blowing.

The world needs regulating, and the work, if done at all, must commence at the foundation of society. Proper family relations must be established—the fountain must be made clean before the stream can be purified. Prophets foresaw the establishment upon earth of a divine form of government which should secure to mankind the benefits of universal peace, union, order, and happiness. God has commenced to build up that which he showed them in vision. The world has become too corrupt for a regeneration to take place among them. The spirit of rebellion has taken too firm a hold on their hearts, to permit them to render that perfect obedience to him which is necessary for the establishment of his government among them. He has therefore begun the work by calling together in one place all those who are sufficiently humble to yield themselves to his will. These he is beginning to organize into family governments; placing man and woman in their proper relative positions, regulating the power to be exercised by parents over children, compatible with that freedom and agency which every human being should exercise and enjoy, and thus preparing the people to unite upon principles of order and good government, as a perfectly free, yet thoroughly disciplined community. Their leaders in Church and State will be of God's appointment, and the people's united endorsement and acceptance. Those who do not choose to conform to this institution of heaven, will be left to the natural results of their own foolish and evil course, which will end in the downfall and dissolution of all human governments.

The earliest form of government was Patriarchal. Every father stood at the head of his family, and was revered and obeyed as its chief. And as men in those days lived to a respectable old age, instead of dropping down into the grave, as now, just as they began to learn how to enjoy life and be useful in the earth, they ruled over many generations springing from

their own loins, and wielded power which increased with their experience.

That is the order of God. He rules over the inhabitants of this planet, and claims their obedience by right of parentage. He is the father of the spirits of all men, and they are his offspring. If we "have had fathers of our flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection to the father of spirits?"

Disobedience to parents, now so common, was in the ancient times accounted a great crime. Men and women did not then consider themselves free of all parental control at the age of 21 years, but paid respect to the wishes of their father and Patriarch down to his latest days. Marriages were not contracted without his sanction either by son or daughter. Woman had her place in the family assigned her by the Lord in the beginning, and it was her pride to fulfil her calling as a helpmate to her husband, without attempting to oppose or control him. Sexual intercourse outside the marriage relations was a crime punishable with death. Children were counted as gifts from the Lord, and the childless woman mourned over her barrenness as one of the heaviest misfortunes. What a change has come upon the world since mankind began to depart from the ways of the Lord! The desire and love for offspring, and the affection and obedience to parents, once the most common and yet heavenly virtues, are dying out of the human heart, and selfishness, callousness, and rebellion, are springing up in their place.

The importance of a return to the ancient patriarchal principles of family government cannot be over estimated. And herein is one of the many evidences of divinity in "Mormonism." The axe is laid at the root of social evils, and the work of building up a new kingdom is commenced at the foundation of society, by a proper regulation of family relations. Already the good results appear, in the absence of those foul fruits of modern civilization which grow so rank and abundant on the tree of so-called Christianity, in the order, tranquility, and rapid growth of the community, and in the

physical improvement of the race. The plan is Godlike, its execution divine, and its effects heavenly.

In a properly regulated family the man stands at the head of the house as prophet, priest, and king. Not as a despot, ruling with stern and unyielding tyranny, but as a servant of God, controlling those whom the Lord has entrusted to him, in a spirit of affection and earnest solicitude for their welfare. His mind and spirit should permeate the whole household, and nothing should be done without his sanction. The strength of his government should be the power of love and the force of good example. To control his household well, he must well control himself. Standing between God and his family, he should be a medium of light, a channel of instruction, an instrument of blessings both for time and eternity. One with the family, understanding and participating in all its joys and sorrows,—great or small, in perfect sympathy and affinity with all its members, he should yet be its leader, even as the head guides the body of which it forms a part.

Every government and society must have a chief. If it have not, there is no security for its union and continuance. Every family is *imperium in imperio*, and the man is its chief, fitted by nature and appointed by Jehovah to the post. The wife, though made "bone of his bone and flesh of his flesh" by the sacred ordinance of matrimony, is both by nature and revelation placed in a subordinate position to her husband. Woman is not formed to rule, and God has said to her, "thy desire shall be unto thine husband, and he shall rule over thee."

Much as it has been disputed by agitators for "woman's rights," man, as a sex, by reason of greater physical and mental strength, is placed by nature above woman in the scale of being. And Scripture says, "Man is the head of the woman, even as Christ is the head of the Church, and he is the savior of the body." When the wife rules the husband, as is too frequently the case in the world,—the man submitting, as he thinks, for the sake of peace, or through not assuming

his proper position at the first,—the order of nature and of God is overturned, man is degraded, and the whole household is hindered from receiving the full blessings of heaven, and from progressing to that exalted position that the Great Father has designed for those who live according to the true principles of family government.

Woman may assist, advise, comfort, and encourage her partner in life, but she is out of place when she seeks to govern and control him. Her sphere is a sufficiently glorious one without her striving to step beyond its proper limits. If not the sovereign of the little kingdom, she is his close companion, his counsellor, and the sharer of all his influence, honor, and power, on earth and in heaven. She is "the glory of the man." As the mother of his children, she is to him a fountain of life, the builder of the family, and the channel of increase wherein is glory and dominion that reaches into eternity. She can mould the minds of her infant offspring to virtue and integrity, and train them up to thoughts and acts that will shed brightness on their path, and crown her days with praise and pleasure. What joy, what comfort, what peace she can dispense! Her smiles are as the sunshine of heaven, her consolations sweet as the reviving dew upon the drooping flowers, and her presence is as an angel of peace bearing a foretaste of the pleasures of paradise. She can be to her husband and her children a very treasury of blessings. She can wield an influence peculiar to herself upon all around her, and knowing that she is essential to the happiness and perfection of man, let woman fill her holy and important mission with contentment, rejoicing in her power, and using it for that which is her greatest good,—the glory of her husband and the prosperity of her children.

Woman was made for man. Every woman living single and apart from man is in an unnatural position. God has designed the sexes to unite. Nature proclaims this with universal voice, and in tones that will not be stilled. Every woman should have the opportunity to be married, and that to a man who, her whole nature,

physical, mental, and spiritual, tells her, is a suitable partner.

In many places there are more women than men, therefore if two or more women love the same man, feeling that he alone is the man of their choice, nature and common sense would say, if all parties are agreed, let them be united. If the numbers of the sexes were equal, still every woman should have the privilege of choice, and not be compelled to unite in the closest and holiest relationships with one whom she does not with her whole heart desire, or be compelled to violate the law of nature and of heaven by remaining single. There are men who have so brutalized themselves by vicious courses, that they are unfit to be trusted with the care of such a precious jewel as a virtuous woman. And if the foolish and unnatural restrictions which human laws impose were removed, and the ancient customs of patriarchal times restored, such wretches as now figure in the police courts for wife-beating, would not obtain wives at all, for a woman true to the refined instincts of her nature would shrink from the companionship of such a being, and prefer to share the affections of an honorable and virtuous man with a score of others, rather than be the only wife of a ruffian and a brute.

Plural marriage may seem repugnant to many minds, and they may therefore conclude that it is in opposition to nature, but a little reflection and a few facts will show that this is a mistake. By far the great majority of the human race practise polygamy. It was an ancient order established and directed by the Almighty himself, as we can learn from the Bible, and it is practised by individuals in the present day from religious convictions, whose feelings once revolted against it, and they have proved that it was only tradition and not nature that cried out against it. It has been demonstrated that a man can regard all his wives with equal affection, and maintain in his relations with them all the refined and sensitive sympathies created by a perfect union between a single pair. Nature has not changed, God has not changed; and in the patriarchal times both God

and nature sanctioned and inculcated the union of more than one woman with one man. Patriarchal institutions are being restored, and they prove to be as well adapted to the exigencies of the nineteenth century as to the necessities of more primitive times.

Parental authority should regulate the union of the sexes. Children that grow up under the influence of parents who occupy their proper relative positions, and who control their children without abusing them, will have a natural and well grounded respect for the head of the family. When they arrive at a marriageable age, they will feel the effects of the directing power which has wisely guided them from infancy, and naturally expect to receive and hearken to the counsel of their parents in the most important step which they can take in life. The strong aversion which young people feel against parental restraint, is attributable to the bad example frequently set by the mother in her resistance to the will of her husband, and to the absence of proper control over the children in their infant days. The little ones are suffered to be supreme in the house till they begin to grow older, and are then abused by ineffectual efforts to whip them into obedience. Favors also are surreptitiously bestowed by fond mothers who instruct the children "not to tell father," and the germs of deceptive habits are planted in their bosoms, which spring up in riper years, and bring forth bitter fruit for the hands of the planter.

Foolish indulgence and harsh severity are two extremes which parents should avoid. Parental authority must be maintained, but each little child is a living, independent existence, whose wants and desires claim consideration, and who will keep in memory the kindness or cruelty experienced in childhood, when years of experience shall bring reflection and judgment. The impressions of childhood are the most vivid that make their mark upon us through life, and therefore the saying of Solomon is true in a general sense, "train up a child in the way he should go, and when he is old he will not depart from it."

Judicious control in infancy and childhood will go far towards inducing obedience in riper years. The matured judgment of parents is necessary to the guidance of the young in their selections of a partner for life. For life? Nay! marriage when properly contracted is a union for all eternity! Binding through time, indissoluble by death, and lasting as duration. How much care and judgment should then be exercised on so important a matter. And surely children should be anxious to obtain the benefit of the wisdom which their parents have gained by experience. Mere whims and fancies should guide neither party. If parents object to the choice of their children, their objection should be reasonable, and be explained in a reasonable manner. The feelings and preferences of the parties most concerned must be considered, before mere likes or dislikes on the part of the parents. The reasonless *dictum* of a parent in matters where the heart is so deeply affected is not sufficient, and is likely to provoke rebellion, and lead to consequences that may be forever deplored. Parents should guard the virtue of their children with a jealous care, and defend it even unto death, for the wealth of a world will not compensate for its violation.

In all these family relations, as in every other condition of life, the power of the Spirit of truth is necessary to enlighten and direct. Left alone, man errs continually, but with the Holy Ghost for his constant companion, his course will be in the path of wisdom and safety. Hence the

necessity of family prayer. He who neglects this need not expect peace in his house, unity in his family, nor the obedience which he desires.

The foundation of man's glory in eternity is laid in time. His heavenly kingdom must be commenced on earth. That kingdom and the glory thereof are comprehended in his family. Therein is the beginning of his dominion as a king and a priest unto God. If the foundation is laid aright, who can tell the extent and magnificence of the superstructure? With wives sealed to him for time and eternity, by the most holy authority of that Priesthood which is "without beginning of days or end of life," with children who, by virtue of his marriage blessings, are legitimate heirs to that Priesthood in its fulness, nothing but unfaithfulness to his sacred covenants can stop the everlasting multiplicity of his generations and increase of his government, and thrones, principalities, and crowns of immortality are within his reach, raising him to the majesty and fellowship of the Gods.

This all-important subject is merely broached in this brief article. It pertains to the present and the future. It commences at the fireside of our humble homes, but it carries us forward to the glories of eternity, opening up the past and future creation, peopling and redemption of worlds innumerable, till the great universe of God crowds itself upon our gaze, and the language of mortals fail to express its immensity and infinitude.

CHARLES W. PENROSE.

THIRTY-EIGHTH GENERAL CONFERENCE.

(*Deseret Evening News*, April 6, 1868.)

To-day is the thirty-eighth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Much as the Church has been called to pass through during those thirty-eight years; bitter and cruel as have been the persecutions that

have been heaped upon us; relentless the animosity with which, during long and suffering years, wicked and malignant sectaries followed our weary and broken footsteps, we can, to-day, look around at the condition of the world, and be stirred with lively emo-


tions of **gratitude** at our condition as a people. **We** enjoy peace, while the commotion which shakes nations and kingdoms, is looked upon by the wisest statesmen of the day as but the prelude to renewed, bitter, and deadly war, which will shake the civilized world from centre to circumference.

As we assemble together in our meetings at this General Conference, the feelings of union and confidence in each other and in our leaders, which pervade the thousands who thus come together, are confined—in anything like such extent—to these valleys and this people alone. The Lord, who led us by his servants, and preserved us in our journeyings and wanderings, has blessed us abundantly in these mountains; and we have much reason to be filled with gratitude to him for his abundant mercies.

Though the thirty-eighth General Conference of the Church convened this morning at 10 o'clock, the meetings yesterday were held in the New Tabernacle, were largely attended and very interesting, hence we append a brief synopsis of the discourses with the regular Conference Minutes.

Sunday, April 5, 1868.

10 a.m.

 Singing by the Tabernacle choir, "Sing to the Great Jehovah's praise." Prayer by Elder W. W. Phelps. Singing, "Behold the Mountain of the Lord."

Elder Joseph F. Smith rejoiced in the truth, and rejoiced that he had a testimony of it to bear to the children of men. He knew the Gospel, of which he is a minister, to be true, and that it would bring blessings to all the human family who will obey its principles. Every one who engages in the work of God, shares a portion of the responsibility of building up his kingdom. It is the duty of all such, equally with their brethren, to seek to extend truth and salvation among the children of men. We must cling close to the Lord in prayer, lean upon and seek aid from him, and he will strengthen and sustain us; we will be able to see his hand in all things, and have power to do his will. But if we neglect to call upon his name, we will be weak and powerless, left to wander

in darkness, knowing not God nor his ways.

Elder Wilford Woodruff spoke of the work to be performed in this dispensation by the people of God, and the privileges bestowed upon them, compared with the labors required of, and the privileges bestowed upon the people of preceding dispensations. Seeing the greatness of the work to be performed, the question which every Latter-day Saint should ask himself is, "What can I do to advance the purposes of God?" The Lord has declared by his Prophets in all preceding dispensations, that in this one he will redeem the earth from the power of Satan, and set up his kingdom never more to be thrown down. We are engaged in that work, and we should seek diligently to perform our duties in connection therewith, and fulfil the purposes of the Lord.

Elder Joseph W. Young stated that he had just returned with Elder Erastus Snow from the southern settlements, and gave a brief description of his trip, and the condition of matters south. The brethren who had gone from this part of the Territory last Fall, are generally doing pretty well, laboring to make themselves homes. A few had gone up the Muddy a distance, to make a new settlement, without due consideration, which had operated somewhat against their progress for a time; but now they are acting according to good counsel given them by President E. Snow, and their prospects are brightening. He treated on the principles of faith, and the works that had been accomplished by this people through faith, urging that in the south and in the north, and wherever we have to live and labor, we must possess faith to accomplish that which is required of us; and we must be humble and obedient, to learn wisdom and be truly united.

Singing by the choir. Prayer by Elder John Taylor.

2 p.m.

Singing, "Happy the man who finds the grace," by the choir. Prayer by Bishop E. D. Woolley. Singing, "Creation speaks with awful voice." President B. Young inquired of per-

sons in different parts of the house whether they could hear, and being answered in the affirmative from a number of points, he said one fact was very apparent, that we have never been able to get a hall sufficiently large in which the people could convene at General Conference. This was proved last October Conference, when many were precluded from hearing and obtaining seats, because of the lack of room. The design is to put a gallery in the New Tabernacle, that more space may thus be obtained for seating a still larger number of people.

The Gospel which we have received, and which we wish brought to the hearing of all the men and women on the earth, comprises within it every blessing pertaining to time or to eternity. Everything that is desirable, that pertains to life, that will make mankind happy in this life or in the eternal worlds, is to be found within the religion we have embraced, the Gospel that has been revealed for the salvation of man. We have scarcely commenced to learn the first lesson concerning our exaltation. There is an eternity of knowledge before us; and as our understandings are opened to comprehend in part the works of God around us, we see the visible hand of Providence in all, and realize a little how vast the amount of knowledge is that has to be acquired before we are exalted in the presence of our Father and God. What do the philosophers of the world know of death, its operations, and the existence beyond the tomb! Death is an active, living thing. What do they know of life, or its causes? Of the human mind, its power and workings? They speculate and theorize, but what real knowledge have they? All who have received any knowledge of these things, have received it through revelation.

Our religion is practical. Its observance is not confined to any one day, but to all of our lives. He was satisfied even before he had heard the Gospel, or had seen the Prophet Joseph, that the sects of the age were powerless to bring salvation to any soul. But the Gospel comes with power to those who receive it; and if they live so as to possess the holy Spirit and have the revelations of

heaven, light and intelligence and truth and understanding will increase with them continually. He exhorted the people to live close to God; instructed them that it is not the performance of some particular duty, such as preaching the Gospel, that is alone acceptable with God; but the faithful discharging of every duty required of us is pleasing in his sight. If we wish to be useful, let us be useful here. And let us learn to prolong our lives upon the earth, live so as to give healthy organizations to our offspring, and good health to ourselves, by exercising wisdom in the food we use, in our labors, and in properly caring for the bodies which have been given us. And let us live so that the power of God may be with us to rebuke the destroyer, and cast him out from our tabernacles and our families.

Elder George A. Smith touched upon the wickedness that characterized the generations of men from the earliest days, and the frustration thereby of the means employed by the Lord at various times to bring salvation to the human family. He referred to the history of the Nephites recorded in the Book of Mormon, to show that the lives of men were prolonged under the reign of righteousness among that people. The Lord has commenced a reign of righteousness in this age, and he has gathered a few people here to these valleys to instruct them, to change their habits and customs, and make of them a people who will fear his laws and obey his commandments, and we should learn to hearken to the instruction given us, that we may be prepared to aid in accomplishing the purposes of the Almighty.

Singing, "Daughter of Zion."
Prayer by Elder George Q. Cannon.



Monday morning, April 6.

Conference convened pursuant to adjournment from the 9th of last October, and was called to order at 10 o'clock, by President B. Young.

There were present: In the stand of the First Presidency, Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells, and John Young, President of the High Priests' Quorum.

In the Apostles' stand, Orson Hyde,

Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Lorenzo Snow, Erastus Snow, George Q. Cannon, and Joseph F. Smith, of the Quorum of the Twelve.

In the stand of the Presidency of this Stake of Zion, Daniel Spencer, George B. Wallace, and Joseph W. Young, the Presidency of the Stake, John Smith, Patriarch, E. D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum, and Levi W. Hancock of the Presidency of the Seventies.

In the Bishop's stand, Bishop Edward Hunter, his Counsellors Leonard W. Hardy and Jesse C. Little, Bishop N. Davis, Elders J. D. T. McAllister and George Goddard.

On the general stand were a large number of Bishops, High Priests, and Elders, from this Stake of Zion, and from other parts of the Territory.

At the Reporter's table were George D. Watt, David W. Evans, T. B. H. Stenhouse, and Edward L. Sloan.

Singing by the choir, "Praise ye the Lord, 'tis good to praise." Prayer by President Heber C. Kimball. Singing, anthem, "The Lord is King."

President B. Young stated the objects of the Conference, and intimated that the time would be occupied in speaking to the people, presenting the Authorities of the Church for their acceptance or rejection, and attending to such other matters as might be deemed necessary.

President H. C. Kimball reasoned on the principles of unity, its growth among the Saints, and the course to be pursued by them—the obedience, faithfulness, and diligence necessary to reach that condition of unity required of us. We look forward with anticipation to building up the centre stake of Zion; and many are anxious for it, and will expect to be included among those called to go to Jackson County, who realize but little of the progress they have to make before they are prepared to do so. We have to become much more united, to put away evil from us, to shun evil speaking, and realize the full meaning of the injunction, "Touch not mine anointed, and do my prophets no harm." If we do wrong we must make restitution, cease all wickedness,

shun iniquity of every kind, and live to so possess the Spirit of God that it will guide and direct us. The angels and holy beings in the eternal worlds are interested in the work of God in which we are engaged; they watch its progress, and they exercise care over those who are laboring to spread truth and righteousness.

Brother Kimball referred to incidents in his own experience, of the ministration of beings from the eternal world, and exhorted the people to continued and increasing righteousness.

President D. H. Wells treated on the completeness of the Gospel, the perfection of the government of God, and the fulness of the blessings which are brought to all those who embrace and live according to the principles of truth. He referred to the statement of President Young, made yesterday, that the individuals who have obeyed the Word of Wisdom during the past year, have enjoyed far better health than those who have not done so; and reasoned that our obedience to this requirement would not only directly conduce to our health, but would increase our faith and confidence in God, and his power would be with and attend us to a far greater extent; and when sickness would seize upon us or our families, we could call upon the Elders with confidence, and their administrations would be owned and blessed by the Lord. The Church and kingdom of God is growing rapidly, and the purposes of the Almighty are being accomplished, and it devolves upon us to grow in faith and in knowledge, in power and in understanding, proportionate therewith. The Gospel will teach us to make farms, build houses and cities, and develop the resources of the earth where we reside. It will bring the down-trodden myriads of the world from the poverty-stricken homes where they are tyrannized over, to a land of freedom, and teach them how to live in comfort, and lead them onward and upwards to salvation. He urged wisdom in our work, in our eating and drinking, and in all that appertains to life, showing that the laws of heaven are the laws of life, and will prolong our lives and make us happy if we

obey them. He advocated the cultivation of a breadth of land which can be well and thoroughly labored, the caring properly for stock and domestic animals, and the hearkening to the counsels given with regard to home

manufactures, and the means to be used to become truly independent.

Singing, "Israel, Israel, God is calling." Prayer by Elder George Q. Cannon.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 16, 1868.

✓ OUT DOOR PREACHING.

THERE is a time for all things. It would be a good thing for the world if all things were done in their time. If we wish to do a thing well, we need not only to learn how to do it, but when to do it. Seeds must be sown in their proper season, or disappointment will be reaped in place of increase. As there are times for sowing each kind of natural seed, so there are seasons adapted for the sowing of spiritual seed, that is, the word of life.

There are times when the Spirit of the Lord seems to be working upon the minds of the people specially, preparing them for the reception of the Gospel, even as the husbandman prepares the ground for the reception of the seed. They are the times when the Elders should go to, with their might, and scatter the seeds of life. They should seek to know the times and the seasons, they should watch the workings of the Lord among the children of men, and wherever and whenever they see the indications of his work of preparation, should turn their efforts in the same direction.

Various causes have tended lately, under the overruling hand of our heavenly Father, to attract the attention of the people, in an inquiring manner, towards the work in which we are engaged. Many persons who once would feel insulted if any effort were made to enlighten them upon the subject of "Mormonism," are now anxious to obtain information upon this remarkable system, and are willing to listen, with a comparatively unprejudiced mind, to the doctrines which the Lord has commanded us to teach. There are also many others who, though anxious to learn something concerning our social and religious principles, are, for different reasons, ashamed to come forward as inquirers and investigate our faith. It is the business of the Elders to carry the Gospel to both these classes of individuals, for they are sent forth as the Lord's "fishers and hunters," to gather in and hunt out the honest and upright, and all who are searching after truth. And while the Spirit of the Lord is striving with them, and directing their minds to the truth, now is the time for the servants of God to use their exertions, that they may work with the Lord, and have joy in their labors and in the fruits thereof.

The return of warm and pleasant weather affords opportunity for the renewal of out-door preaching. Now is the time for publishing the Gospel in the open air. The season of the year and the movements of Providence are both favorable to the undertaking. Let the Elders, both travelling and local, engage in the good work, wherever opportunities present themselves, and in every place where law will not prevent or wisdom dictate to the contrary. Every presiding Elder should consider it his duty to see that the Gospel is preached in the field of labor placed under his watchcare, and in the region round about. Let prudent men be chosen for the work. Men who will preach the Gospel in plainness, and not strive to proclaim their own opinions and speculations. Men who will declare the principles of the Church of Christ, and leave other people's doctrines alone. Let them go forth in the name of the Lord, trusting in his power, and he will make their simple testimony powerful and convincing to the inquirer after truth.

It is not wise for our brethren who are afflicted with weak lungs to engage extensively in out-door preaching. Every man should endeavor to perform his duty faithfully, but his duty does not require him to destroy himself in efforts to do that for which he is physically disqualified. Out-door meetings should be short; and in-door meetings are not usually any better for being protracted to inordinate length. The brethren will find that speaking with the face turned towards a high building, will be much easier than when directed towards an open space; for the sound, striking against the building, will reverberate, and considerable exertion will be saved. Care should be taken, however, not to interfere with the religious worship of others, for, though we may consider their views and manner of worship untrue and inconsistent, we have no right, and should have no desire to interrupt them.

Discussion should be avoided. Not because the principles we advocate will not bear investigation, for it is investigation that we desire and invite; but discussion, especially in the open air, very seldom leads to investigation. It only promotes contention. People too frequently argue and dispute merely for the sake of victory. Vanquishing an opponent, and not the exhibition of truth, is what those persons delight in, who make it their custom to raise a dispute upon every possible occasion. And those who congregate to listen, generally exhibit much the same feelings as they would in seeing a pugilistic encounter. We therefore say to the Elders, proclaim the truth in plainness, and leave those who hear to judge for themselves, but never condescend to jangle and dispute.

Preach that which you understand. Never attempt to explain anything which is mysterious and doubtful to yourselves. The first simple principles of the Gospel are what the people need, and what you are sent to proclaim. Repentance is what is specially required to be preached to this generation. The people have departed from the Lord, and have corrupted their ways; but if they will return unto him he will return unto them; but if they will not repent, he will arise in his anger and pour out his judgments, until they are utterly consumed and wasted away. Therefore, brethren, lift up your voices and call upon all people to repent and be baptized for the remission of their sins, that they may find favor with God and escape his indignation.

Some may not see any good in out-door preaching, but it is the only way of warning many persons who would never enter our meeting places or read our

publications. This is a day of warning. The wicked must be warned as well as the righteous gathered. The Gospel must be preached though all the world should reject it, that all may be without excuse in the great day of accounts. The fruits of our labors may not at once appear, but the day will come when we shall find that none of our efforts were in vain, if we work under the guidance and blessing of the Spirit of truth.

Testify to the world of the restoration of the Gospel and the authority of the holy Priesthood, and God will bear witness to your testimony in the hearts of your hearers who are honest, and though years may elapse before the seed you plant shall germinate, it will surely come forth and bear fruit to God's glory and your joy and satisfaction.)

C O R R E S P O N D E N C E .

✓ SCOTLAND.

Dundee, April 25, 1868.

President F. D. Richards.

Dear Brother,—As the time draws near when I shall have the privilege of gathering with the Saints to Zion, perhaps a few words regarding the past and present condition of the work of God in this Conference might not be out of place.

Over twenty-one years ago I yielded obedience to the requirements of the Gospel, and being at that time a youth of seventeen, partook of all the ardor and zeal manifested by most of those who have been laboring in the Lord's vineyard at, as well as since that period.

At the time of which I write, what is now known as the Dundee Conference was a District of that of Edinburgh, which was at that time ably presided over by Elder William Gibson. The Dundee District was under the care of Elder Hugh Findlay, a man whose name is still a household word in many families of the Saints. His zeal has been seldom equalled, and never surpassed by any of the numerous Elders who have since that time succeeded him, although in their turn they have faithfully discharged the important duties of their calling.

There are others still here besides your humble servant, who can remember with much warmth the terror which would sometimes seize upon some hiring priest, as member after member of his flock would drop off one

after another, through the efforts put forth by that faithful soldier of the cross. "The tailor chappie," as one of his reverend opponents contemptuously designated him, was far too much for such as choose to take up arms against the work of God. In those days, A. F. McDonald (now of Provo) also took a lively part in wakening up the stern sons of the North, and with the help that *lesser* lights could give him, warned the people that the kingdom of God was at hand, while more southern parts were favored with the labors of such able ministers of truth as W. C. Dunbar, W. A. McMaster, D. O. Calder, and many others.

After the settlement of what is now called Utah, many faithful Elders took an active part in declaring good tidings among the people in this neighborhood, and worked with much zeal for the welfare of the Saints. We have seen many exciting times, and many have embraced the Gospel who are now in Zion partaking of the blessings of a gathered people. With many others of my brethren, I have taken pleasure in helping the Elders who have presided here to advance the interests of truth among the sons of men, and have found delight in all my labors, knowing that my reward was sure.

On the departure of Elder J. K. Whitney, in 1866, I was appointed by President B. Young, jun., to preside over the Dundee Conference, and

since that time have labored with very great pleasure, and have ever felt a desire to impart instruction and counsel when it was required. I am very happy to say, that during the period named, the brethren in the Priesthood have labored with me without a single jar, as a result of which the Saints have felt blest, and as a rule have desired to advance with the rapid progress of the work they were engaged in. Elder Cluff has watched over us with a fatherly care, and his visits have been looked forward to, and back upon, with pleasure by all the Saints. Elders Gillies and Stevenson have worked in a very becoming manner, and have been supported by the brethren connected with them in the Branches.

At present we have better meetings, and more of the genuine enthusiasm of the Gospel, than we have had for some time past. About 30 have been baptized within the last four weeks, many of whom were members of the Church before, who, from different causes, lost the spirit of the work, but are now awakened to the importance of the times they live in.

I shall leave this place with a satisfaction of having done my best to bless my fellow-men, and am in the hopes that many of those who have labored with me will also be among the favored ones who will swell the numbers of the great gathering of 1868.

Yours most sincerely in the Gospel,
A. N. MACFARLANE.

✓ LISLE LESTER AT A MORMON BALL.

EDITOR DAILY TELEGRAPH.

Having received a polite invitation to attend the Leap Year Party held in the 13th Ward Assembly Rooms last Friday evening, I forthwith engaged my gentleman attendant, and at the early hour of 8 o'clock joined the Leap Yearites at the hall. This being the first party I had the honor of attending among the Mormon people, it was only natural if I possessed a little of that article left us by mother Eve—namely, *curiosity*. The hall was crowded, when we arrived, with old and young. Although this party was not intended to represent the *recherche* gathering they are accustomed to having now and then at the Social Hall, we were quite happily entertained for a while in looking at the tasteful dress and habits, and the general happiness, that seemed such a relief to our formal staid gatherings, where too often the polite forms of society are so badly over acted, that they assume the absurd and ridiculous.

Miss Zina Young, the floor manager, particularly attracted our attention, not only for the responsible position she maintained, but for herself, her dignified manner and amiable, winning qualities that were evident in her

address and movements. Few ladies could grace such a position better than this dignified daughter of the President.

It has been our good fortune to participate in the dancing of nearly every nation in the world—Spanish, German, French, Russian, English, American, and Hawaiian, and we find the Mormons are not inferior to any in graceful carriage and good dancing—true, the waltz, that favorite of the German, the round dances, so beloved by the Spanish and Russian, are left out of the general order here, but it by no means marred the enjoyment of the dances, on the contrary, weariness was almost a stranger in the crowd—having none of those tiresome whirls which wear heavily upon all who participate in them.

The Hornpipe dance of two of the President's daughters formed a very pleasant feature of the evening, and was loudly applauded—they danced with great ease and grace, and we fancied we could trace a copy of a few of Miss Alexander's graceful steps in their lively feet. It became evident to me that people go to parties here for the sole purpose of enjoying themselves in both body and spirit.

The stiff formalities of "polite society," as it is termed among the Gentile world, give place to comfort, freedom, and happiness. The most remarkable feature of the evening was the absence of gossip. I did not hear any woman picked to pieces, or any one's history investigated with the curious wonder of "who are they," "what's their business," "where are they from," and "why do they do this," or "what calls them here?" I was perfectly surprised to find gossip was so foully slighted. Pardon me, brother Editor, but I should like to ask what is the *modus operandi* of treatment here that puts a quietus upon this custom and trait of human nature? If you have a recipe good for female character and sure cure of the disease, you would be doing a great kindness to pass it

around among the outside masses—mark it "glass—right side up with care," for it is invaluable, if it affects them as pleasantly, and gives rise to so healthy a condition of society in this particular as it has here.

That Leap Year Party is among many of the pleasant places to be remembered of our visit among the Mormon people, by whom we have been so generously and politely treated during our stay. May others who follow in our footsteps be as willing to acknowledge the gratitude for polite attention, and may it be their good fortune to attend as pleasant a gathering, and enjoy it as much as,

Yours truly,

LISLE LESTER.

Salt Lake City, April 6, 1868.

THE PREACHING EXPEDITIONS OF BRIGHAM YOUNG.

(*New York Herald.*)

The Mormons of Utah have in Brigham Young a wonderfully sagacious and industrious leader and ruler, temporal and spiritual. He superintends their politics, their business and social and family affairs, their religious obligations and observances, their charitable enterprises, their amusements, and nothing escapes him. Under his remarkably efficient management every available valley, every little oasis in the deserts of Utah has its prosperous settlement of thrifty Mormons, and they have literally in these settlements among the plains and mountain valleys made "the desert blossom like the rose." It is his practice, among other things, to make frequent excursions or preaching expeditions among these settlements, from two days' to six or eight weeks' duration, and always to the advantage of the settlements visited, and especially conducive to their material prosperity, in telling his people what to do and how to do it, from the excavation of an irrigating canal to the enclosing of corn or cotton fields, or the

opening of a mine, or the building of a factory.

His latest reported preaching visit was to a two days' religious festival of the Saints at the town of Provo. He generally goes in state, accompanied by a large body of elders, apostles, etc., and at most of his church meetings on such occasions there are several speakers who prepare the way for the great event of the reunion—a familiar talk from President Young, as they affectionately call him. In this manner, with a round of discourses two or three times a day, this two days' meeting at Provo (Saturday and Sunday) was conducted, and on Monday morning the municipal election came off, when, there being but one ticket in the field, it was unanimously elected. The religious exercises of Saturday were diversified in the evening by the attendance of the President and party at the theatre. The programme was "Aurora Floyd," with "Jemima" as the afterpiece. The reporter of the *Salt Lake Evening News* says "the

theatre is very convenient, the scenery very tasteful, and the want of skill in the playing was made up in the universal good humor of the people." Where they have no theatre for these grand occasions they have a ball, and what with their plurality of wives and their amusements, to the men of Mormondom, at least, President Young knows how to make his religion at-

tractive. Is it any wonder that this man is regarded by his followers as the anointed prophet of the Lord, their sovereign ruler, guide and friend? And in this single fact is not the way clearly pointed out, and the only way—a treaty with Brigham Young—for a peaceable abolition of Mormon polygamy in the United States in the peaceable removal of the Mormons? *J*

SUMMARY OF NEWS.

—o—

A CHURCH AND STATE MAN.—Lord Eldon, although a great stickler for the Church, seldom or never attended public worship. A parasite spoke of him to a friend as a "pillar of the church."—"Say, rather, a buttress," was the reply; "for you never see him inside."

BERLIN, May 7.—A serious gas explosion occurred in the Kursstrasse to-day, destroying the fronts of a number of houses. Several persons within doors and passers by in the street were killed, and others severely injured. The explosion caused a fire, which was not extinguished for two hours.

The railway over Mount Cenis was formally opened the week before last. Passenger traffic will not, however, be regularly conducted for a few weeks, the Minister of Public Works having directed that during the next month goods trains only shall run, so as to afford those in charge of the trains an opportunity of gaining a better knowledge of the route.

A newly arrived emigrant in America, in soliciting work, stated that he wanted the money he hoped to earn to send home to Ireland, "where," he added, "I have a wife and seven children, and never saw one of them." This seemed such a bald and stupid lie, that the person to whom he was making application for work angrily exclaimed, "How dare you tell me such stuff! How could you have a wife and seven children in Ireland without ever having seen one of them?"—"Because, your honor, the one I never saw was born after I sailed for Ameriky."

The *New York Herald* of April 22nd says—The Secretary of the Interior is in receipt of a telegram from General Dodge, Chief Engineer of the Union Pacific Railroad Company, stating that on the 16th inst. the rail was laid upon the summit of the mountains in the presence of a large number of distinguished army officers and citizens. According to Blinkerderfer's survey the railroad crosses the mountains at this point at an elevation of 8,242 feet, being the highest point reached by any railroad in the world.

The authorities of the British Museum, we hear, are treating for the purchase of the large Japanese library of the late Mr. von Siebold. The latter gentleman was long resident in Japan, and possessed the privilege, rarely accorded to foreigners, of collecting books in that country. During his lifetime he made a cession of a number of books to the Dutch Government. His remaining library consists of several thousand volumes, exclusively in Japanese, on literary, scientific, and historical subjects, of which a French and English catalogue is being compiled, under the care of M. Fotheringham, Professor of the University of France, assisted by a learned Japanese, who has accompanied Mr. von Siebold, jun., to Europe. This catalogue, when completed, will afford a key to the hitherto little known subject of Japanese literature.—*Athenæum*.

AN ENGLISH CHURCH AT DRESDEN.—On Thursday, April 16th, a large concourse of the English inhabitants of the Saxon capital assembled to witness

the laying of the foundation stone of an English church here. It had long been the wish of the English residents in Dresden to have a place of public worship for themselves, but owing to various reasons, among which the inability to raise the necessary funds was the most important plan, though it had several times been attempted to be put into execution, never led to anything. The Saxon municipal authorities having, however, very kindly offered the British minister a piece of ground, free of all expense, in the most beautiful part of Dresden, for the erection of a church, and an English lady having generously subscribed the handsome sum of £4,000 towards the execution of the project, the Rev. J. Kitto, the British chaplain, lost no time in making preparations for the good work. The design for the structure is by an English architect who came over here expressly for the purpose of surveying the ground. The weather luckily favored the ceremony of laying the foundation stone, many hundreds of persons assembled, not only English, but many Americans belonging to the English congregation. The Rev. J. Kitto, assisted by the Rev. H. Smart, officiated in the service. Mrs. Goshen, the mother of the well-known member of Parliament and ex-Minister, who was the person contributing the handsome sum above mentioned, was present and herself handled the trowel and mortar. This lady, who has been some years a resident in the town, has declared herself willing to defray any extra expenses. By next Christmas the edifice will probably be completed, and the English of Dresden will then have the satisfaction of possessing a place of worship exclusively to themselves. The new building is to bear the name of All Saints' Church.

DISASTROUS FLOODS IN NEW ZEALAND.—The Wellington correspondent of the *Panama Star and Herald* gives the following particulars of the destructive floods which have devastated New Zealand :—"The gale struck the east coast of the middle island a little north of Dunedin in all its fury, rain falling in torrents all the time, and swept from there up the coast northward, losing much of its force before it reached us in the north island. In Dunedin—and indeed all through the province of Otago—the destruction by floods was immense. The streets were flooded, five feet of water being in many of them; and in the outskirts houses, bridges, fences, crops, and stock were destroyed. At Lobara station nine persons living in two houses were drowned. One whole township, Outram, has been blotted out of the map. At Oamaru the destruction of crops, houses, and flocks has also been severe; but to these casualties in this district must be added the wrecks on the coast of two fine vessels, the *Star* of Tasmania and the *Water Nymph*, as well as a smart little coasting steamer, the *William Uriskin*. The schooner *Otago* also was wrecked a few miles lower down on the coast, all hands being saved. Coming northward, we find that the province of Canterbury has suffered fearfully. Fences, crops, and flocks have here, as well as in other places, been everywhere destroyed. Bridges have been washed away, one of them across the Selwyn river having been only recently erected at a cost of £70,000. Run-holders have lost sheep by the thousand and tens of thousands; thousands of acres of wheat, barley, oats, and rye have disappeared, and in fact such ruin spread broadcast as I could fail to give an adequate idea of in pages of writing. In Marlborough and Wilson the same damage is everywhere seen. In the latter place, over seven inches of rain fell in one day. At Napier the ship *Echimga*, which had 1900 bales of wool on board, and was nearly ready to sail for England, lies now a wreck on the western spit. In Auckland and Taranaki the gale has been felt, but its consequences have been comparatively trifling. Such is a brief summary of the most fearful time through which probably the colony has ever passed. It was not of long duration, fortunately, but it was frightfully sharp. In the short space of twenty-four hours, half a million of pounds sterling has been lost to the colony. Many persons have been killed, and thousands have seen the results of years of toil swept away, themselves thankful to escape with bare life."